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whose long, wise, and indefatigable services to the cause of learning and of piety have contributed not a little towards creating the best part of the history he has written.

- 12.—UHLEMANN'S *Syriac Grammar*, translated from the German by ENOCH HUTCHINSON. *With a Course of Exercises in Syriac Grammar, and a Chrestomathy and Brief Lexicon, prepared by the Translator.* New York: D. Appleton & Co. 1855. 8vo. pp. 367.

To one already versed in the Hebrew, the character presents the only (and that not a serious) obstacle to the study of the Syriac. The anomalies of the former, as compared with Occidental languages, almost all reappear in the latter, and the two bear hardly a less close mutual kindred than the German and the Low Dutch. The book before us contains not only a complete apparatus for the study of the Syriac, but a method which would entirely supersede the need of an instructor. We have never seen materials of the kind so skilfully arranged, or so large an amount of help in the acquisition of a language brought within so brief a space. The Chrestomathy is composed of extracts from the Peshito, followed by a minute verbal analysis; and these extracts are sufficiently varied to furnish specimens of every variety of style to be found in the entire version.

- 13.—*A Collection of Familiar Quotations, with Complete Indices of Authors and Subjects.* Cambridge: John Bartlett. 1855. 16mo. pp. 295.

THE plan of this little book might be extended indefinitely, and its worth would bear a close proportion to its size. The compiler's object is to show whence come the scraps of verse and prose, that have been wrenched from their original connection, have fallen into common use, and have often lost all record of their paternity; and, where they have been corrupted, to restore the *ipsissima verba*. The arrangement is very felicitous. The quotations from each poet and prose-writer are placed by themselves, and an alphabetical index of all the quotations is given at the close of the volume. Shakespeare, so many of whose sayings have become household words, (some of them not infrequently

quoted as from the Bible,) furnishes the material for more than a fifth part of the volume. Tertullian, we are reminded, was the author of that most expressive, yet unrheterical mixture of metaphors, — "The blood of the martyrs is the seed of the Church." It is much better in Latin than in English: "Plures efficimur, quoties metimur a vobis; semen est sanguis Christianorum."

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14. — 1. *Internal Evidences of the Genuineness of the Gospels.* Part I. *Remarks on Christianity and the Gospels, with Particular Reference to Strauss's "Life of Jesus."* Part II. *Portions of an Unfinished Work.* By ANDREWS NORTON. Boston: Little, Brown, & Co. 1855. 8vo. pp. 309.
2. *A Translation of the Gospels. With Notes.* In Two Volumes. By ANDREWS NORTON. Boston: Little, Brown, & Co. 1855. 8vo. pp. 443, 565.

MR. NORTON was a sceptic by nature and by habit. He repudiated intuition as a ground of belief, could not tolerate mysticism, and had so little appetency for the supernatural that he could admit it only on compulsion. We doubt whether the fraternity of learned men has ever had a member more cautious in the weighing of evidence, or more reluctant to express assent where positive proof was wanting. We deem it therefore a fact of no little interest and value, that of all Biblical scholars none has expressed more uniformly or more emphatically than he implicit faith in Christianity as a supernatural revelation, and in our present Gospels as its authentic records, and the genuine works of the men whose names they bear. To his mind, it was the part of weak credulity to assume any other ground. He had the keenest possible sense of the incongruities and absurdities involved in the postulates alike of Paulus, Eichhorn, Strauss, and the Tübingen School. His faith in the integrity of the Gospels and the divine authority of their central personage formed the basis of his intellectual, no less than of his spiritual character, and was never more conspicuous than in his boldest criticisms upon the sacred text, which were always profoundly reverential in their tone and temper. The object of his three earlier volumes on the "Genuineness of the Gospels" was to demonstrate their substantial integrity and their authorship by their reputed writers, by the testimony of early witnesses, by the circumstances of the times, and by the impossibility of accounting for what we know of the reception and